

# سُورَةُ الْمَتَّحَةِ

## The Woman Under Questioning

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*The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.*

## سُورَةُ الْمُمتَحِنَةِ

This Surah is historically close to the revelation of Surah At-Tawba and discusses the conflict among the Muslims in discussions about invading Makkah. Muslims were concerned that if Makkah is invaded, then there are a lot of Muslims in secret, still in Makkah, and if a civil war breaks out, then it will be hard to distinguish between Muslims and Kuffar and they may accidentally kill

Muslims. So there was hesitation among some Muslims that they shouldn't march towards Makkah in this way. While, others had concerns because they had family back in Makkah and they were afraid their family may get in harm's way, and this was addressed in Surah At-Tauba. Tied to this is a particular case of a Sahabi named Hatim. He had his family in Makkah and while he had escaped to Medina, as a gesture of good will, without telling the Prophet Muhammad SAW, he wrote a letter to the Quraish saying that if something happens, please don't hurt my family. Though, it was an innocent gesture on his part to protect his family, it was giving away the strategic decision of Muslims to invade Makkah. He had sent this letter through a delivery woman who hid it in her hair so that it can't be seen. Prophet (saw) was told through revelation about the letter and he sent some Sahabas to retrieve the letter from the woman. And when it is found out that it is written by Hatim, he is brought to account, and this is the subject matter discussed in the beginning of the Surah. The second

topic that is discussed is how to deal with the Muslim migrant women who escaped from Makkah and came to Medina after Hdaybia.

مُمْتَحِنَةٌ [Mum'tahanah] is a اسم فاعل [feminine form], and it means 'she who should be examined/tested/interrogated'.

## Ayah 1

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم  
بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ  
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْنِعَاءَ مَرْضَاتِي  
تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

*Muhsin Khan*

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Quran, and Muhammad SAW), and have driven out the Messenger (Muhammad SAW) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth



to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.

**Nouman Ali Khan**

**Those of you who have Iman! Don't take My enemies and your enemies as protective friends [referring to the letter], you are getting word out to them with love and compassion, and they have already disbelieved in whatever has come to you from the truth, they expelled Rasool (SAW), and they kicked you guys out too because you believed in Allah your Master! And if you were to come out as part of struggle in my path and came out pursuing my Pleasure, you are secretly getting things across to them with a feeling of mutually shared love, and I know better what you have kept secret and what you have announced. And whoever has done this among you then he has been confused from the right course of action.**

## **Ayah 2**

إِنْ يَشَقِّفُوَكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

*Muhsin Khan*

Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

**Nouman Ali Khan**

**If they bumped/ran into you anywhere [found you], they would have been enemies to you, and they would have extended their hands towards you [they would be physically**

attacking you if they ran into you], and they would have extended their tongues too with evil intent [they would have cursed you or tried to confuse you about your religion], and they have lots of loving hope that you would hopefully only disbelieve.

### Ayah 3

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ

*Muhsin Khan*

Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do.

**Nouman Ali Khan**

Your wombs and your children [family ties] will not be benefiting you on the day of Resurrection. Allah will cause judgement between all of you. And Allah is in full view of whatever you are up to.

### Ayah 4

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمْ إِنَّا  
 بَرَاءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ  
 الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
 لَا اسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ  
 أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ

*Muhsin Khan*

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

**Nouman Ali Khan**

**A good example/role model [someone for you to follow] has already been laid down for you, in the case of Ibrahim (AS) and those who were alongside him, when they all said to their nation: "We have nothing to do with any of you, and we disassociate ourselves from all things in addition that you worship other than Allah, we have disbelieved in you, and between you and us animosity has manifested, and anger and hatred forever, until you will come to believe in Allah the only one". The only exception to that being the statement of Ibrahim (AS) that he said to his dad: "I am absolutely going to ask Allah to forgive you and I can't control anything that happens to you against Allah". Our Master upon you alone we**

**have placed our trust, and to You alone we have returned [in repentance] and to You alone is the final place of return.**

أَنْبَنَّا [Anab'na] comes from the verb أَنْابَ which means 'to return to somebody in repentance', 'the spiritual return'.

## **Ayah 5**

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ

*Muhsin Khan*

"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."

**Nouman Ali Khan**

**Our Master! Do not turn us into a trial for those who disbelieve, and forgive us our Master, certainly You are the Ultimate Authority, You are All Wise.**

فِتْنَةٌ [Fit'nah] is 'something that keeps you away from guidance', 'it attacks you and turns you off', 'a difficult test'. It comes from the verb فَتَنَ which literally means 'to purify gold by heating it up to such a high temperature in order to get out all the impurities'.

This Ayah can be interpreted in two ways; one meaning is O Allah! Do not make us the test subjects for the



crimes of disbelievers, don't make us the victims of their [disbelievers] atrocities. The other meaning which Imam Raazi (RA) pointed out is that we, our behaviour, our course of action, our lack of character, and/or our lack of truthfulness should not become a Fit'nah/ obstacle for others to come to Islam.

## Ayah 6

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ  
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

*Muhsin Khan*

Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allah (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allah is Rich (Free of all wants), Worthy of all Praise.


**Nouman Ali Khan**

**In all of them, [Ibrahim (AS) and his followers] for you there is a beautiful role model, for whoever would be hopeful of Allah and the last day. And whoever would turn back, then certainly Allah, in fact He is the ultimately free of need, and He is the one Praised in of Himself.**

الْغَنِيُّ [Al-Ghani] means 'someone who doesn't need anybody else', 'completely independent'. It is a اسم صفة which means it is constant.

اسم مفعول مَحْمُودٌ [Mah'mood] vs. حَمِيدٌ [Hameed] which means 'someone whose حَمْد is done on'. The pattern of حَمِيد is in meaning of مفعول. حَمِيد means 'the one who is praised in of himself', The benefit of using this word is that instead of making assumption that He is being praised by someone, the 'by someone' is not even mentioned. It doesn't matter if someone is around or not, He [Allah] is still praised whereas in مَحْمُود there has to be someone present to do the praise. No other creation has to exist for Allah to be حَمِيد.

## Ayah 7


 عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ

*Muhsin Khan*

Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

**Nouman Ali Khan**

It may well be that Allah might make between you and those you have had animosity towards, love. And Allah is in Control, and Allah is Extremely Forgiving and Always Merciful.

## Ayah 8

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

*Muhsin Khan*

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.

**Nouman Ali Khan**

Allah is not preventing you from those who have not fought you in matters of religion and haven't expelled you from your homes that you be good to them, you be fair towards them [you should have good communal relations with anyone who is not your enemy]. No doubt, Allah loves those who implement transparent justice.

## Ayah 9

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

*Muhsin Khan*

It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah).

**Nouman Ali Khan**

Allah only prevented such things you people from those who fought against you in matters of Deen, and expelled you from your homes, and they transgressed and made advances/declared/proclaimed that you should be expelled, don't make friends with them [Don't assume that they will ever come to protect you]. And whoever would befriend them [assume that they will be protection to them], then those in fact are the ones that are ultimate wrongdoers.

## **Ayah 10**

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مَهْجُرَاتٍ فَاُمْتَحِنُوهُنَّ ۚ إِنَّ اللَّهَ  
أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ  
وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا  
ءَاثِمْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَّأَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُمُ  
مَّا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

*Muhsin Khan*

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.

**Nouman Ali Khan**

**Those of you who believe! If believing women come to you having migrated, then test/interrogate/examine them, Allah knows better about their Iman. If you get to know that they are in fact believing-women, then don't return them to the disbelievers, they [women] are not Halal [as wives] for them [the disbelieving husband] anymore and they [the disbelieving men] are not Halal for them [Muslim women]. And give them [the disbelieving husband] whatever they had spent [as dowry] back to them. And then when that's done then there is no harm on you, you can marry them once you have given them [the migrant women] their dowries [i.e. marry them in a decent way]. And don't hold on to the old bonds of disbelieving women [if Muslim men have disbelieving wives, then let them go], and let those women know and [you are not married anymore and] ask for whatever you had spent to refund it. And they should ask whatever they have spent. That is the verdict of Allah that is the passing among you. And Allah is All-Knowing, Wise**

According to the pact of Hudaibia, if any of the Muslim men escaped from Makkah to Medina, they had to be handed back to the Makkans. Some women managed to



escape and came to Medina, and Makkans went after them to be returned. But Prophet (saw) told them that the agreement was with regards to men and Makkans had to go back empty handed. But there was a new situation, the Muslims weren't sure if the women were true Muslims or spies. So there had to be some sort of verification and interrogation to establish the truthfulness of these women. This Ayah deals with this examination/interrogation.

## Ayah 11

وَأِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ  
أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِء مُؤْمِنُونَ ﴿١١﴾

*Muhsin Khan*

And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allah in Whom you believe

**Nouman Ali Khan**

**And if you have lost something from your spouses that are headed towards Kuffar [meaning they have not given it**

(dowry) back to you], and next time you go into battle and get hold of the enemy [when you get spoils of war], then [take a little bit of that money and] spend it on these people so that they can spend the likes of what they had spent on their previous spouse [ on their new marriages]. And have caution of Allah / be careful of Allah, the One in whom all of you are believers in.

## Ayah 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ  
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ  
يَفْتَرِيهِنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِينَكَ فِي مَعْرُوفٍ  
فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

*Muhsin Khan*

O Prophet! When believing women come to you to give you the Bai'a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'a (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.

**Nouman Ali Khan**

**Prophet! When believing women come to you attempting to take a pledge of allegiance to you that they are not going to commit shirk with Allah in any shape or form, and they are not going to steal, and they are not going to lose their chastity [they are not going to engage in fornication/adultery], and**

**they are not going to kill their children, and they are not going to come up with an allegation that they just made up on their own [they are not going to start rumours] between their hands and feet [i.e. wherever they go], and they will not disobey you in anything that is known/recognised, and if they do come to you for this purpose then take a pledge of allegiance from them and ask Allah to forgive them. Certainly Allah is Extremely Forgiving, Always Merciful.**

This Ayah includes a unique honour given to women in the Quran. Prophet (saw) took oath of allegiance at several occasions. The one that is spelt out word for word in the Quran is the one he (saw) took from women, and it is the one mentioned in this Ayah.

**مَعْرُوفٌ** [Ma3'roof] is an organic term and means 'that which is known/ recognised'. It is a **اسم مفعول**. As more and more Quran was revealed, what was **مَعْرُوفٌ** increased. And we got to know more and more what Allah wanted us to do and does not want us to do and **مَعْرُوفٌ** evolved.

## **Ayah 13**

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ  
الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

*Muhsin Khan*

O you who believe! Take not as friends the people who incurred the Wrath of Allah (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

**Nouman Ali Khan**

**Those of you who have Iman don't make friends with people Allah is mad at; those people have lost all hope from Akhirah, just like the disbelievers have lost all hope from the people of the graves.**

يَئِسُوا [yaeesoo] comes from the verb يَئِسَ which means

‘to give up hope’.

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